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And I do thank Him, Who hath blest my hive,
 And made content my herd, my flock, my bee.
 But, Father! nobler things I ask from Thee.
 Fishes have sunshine—worms have everything!
 Are we but apes?—O give me, God! to know
 I am death's master; not a scaffolding,
 But a true temple, where Christ's word could grow.

Recognition.

After the German of Rückhart, by C. E. LACKLAND.

What if on Earth thou goest! the Genius of Earth art,
 Since Earth doth know thee not, whose beauty charms thine heart.

Upon the Sun dost stand? the Sun's bright essence art;
 The Sun can know thee not, whose radiance lights thine heart.

If in the Air thou sighest, the Zephyr's life-breath art;
 The breeze still knows thee not, whose waftings thrill thine heart.

In Water dwellest thou, the Water-Spirit art;
 The clear stream knows thee not, whose murmurings lull thine heart.

But in the Heart thy home, and thou Love's fire art;
 Then art thou recognized in Love, who owns thy heart!

Pantheism, or God the Universe.

A correspondent calls attention to our notice of "The Logic of Reason," by Dr. Hickok, in the last number of this journal, and supports the position taken in that work against "Transcendental Logic," including under that term logic as developed in the systems of Kant, Fichte, Schelling, and Hegel. He characterizes Transcendental Logic as resulting in a system whose highest principle is a "totality of all potentialities, things, and men," a totality which "is but an abstract generalization from experience, though known as the idea of the Universe and taken as self-determining thought-activity, and so a divine Ideal at the source and centre of the Universe in actual evolution is still found and put there in logical deduction from empirical observation." The "God of the Universe," he thinks, according to this view, would be "one with the universe, and our philosophy and theology must determine themselves accordingly. Our speculation is [i.e. would thus be] our thinking out God's thought in its process of universal development, and our theology is [would be] the thought of God as a logical process unfolding the universe as a becoming through perpetual beginnings *à parte ante*, and perpetual ceasings *à parte post*."

"To be satisfactory to reason," he thinks, "we must find a God independent of the universe, intelligibly competent to begin and cease action in the known right and claim of what intrinsically he is, and so an originator of his own ideals, and a creator by expressing his ideals in steadfast, universal forces."